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Poetry.

THROUGH STORM TO CALM.
BY MARIANNE FARM NICHOL.

No sun shines forth upon the way
That I must tread alone today.
The clouds are dark, the winds are drear,
I take the steps in pain and fear;
I know not which is wrong or right,
Laid, come to me, and give me light!

The storm in fury swirls the sea,
And asks wherein my treasure lies,
I fear will come to me no more,
And thus the wild waves pass the shore;
O God, the help of all distressed,
Come thou to me, and give me rest!

Once was no need to call for thee,
For my prescript thou didst close to me;
But life was full, and love grew cold,
I had no many things to hold;
I think I must have lost thy hand;
O God, forgive, and near me stand!

And yet thy mercy is so great,
I cannot dream my debt is paid;
Intently I seek to find thee,
Thy promise never to forsake;
Perhaps I am not far from thee,
Oh, manifest thyself to me!

It is a time of dread and stress,
But why should I be frightened?
I am not worthy of thy grace,
But yet thy children all have space
Within thy heart; and even I
May hope and trust and love and die.

Not my desert, but thy great love,
The measure of thy faith shall prove;
And thy forgiveness and good will,
My soul with deep delight shall fill;
I do not fear what ever shall be,
Now that I walk and talk with thee.

How could I think the storm was strong?
The air is full of peace and song;
There is no darkness on my way,
And never failure was the day;
For thou art with me, and my pain
Is full of thankful joy and calm.

—Christian World.

Our Pulpit.

PRAYER-MEETING TALK.

THE JOY THAT WAS SET BEFORE HIM.

BY REV. WM. FARMER, BAKER.

Looking unto Jesus, the author
and perfecter of our faith, who for the joy

This verse suggests interesting
questions as to the condition of
motives on Christian conduct. Is
the Christian to do the right because
it is right and regardless of an end
advancing himself; or is it legiti-
mate for him to look unto that
which shall accrue to him if he
work and suffer as a Christian?

And if legitimate to have regard
to a future gratification as the con-
sequence of this present warfare,
of what character shall this grati-
fication be conceived to be? These
questions are answered in the
Scripture before us in the most
helpful of all ways—by reference
to the example of our Savior him-
self.

What moved the eternal Word
to leave his blest abode, and come
in, this unholy, inhospitable
world? It was love for mankind,
perishing in sin. "Though he
was rich, yet for our sake he be-
came poor." What sustained him
while on earth, especially during
his bitter "cross and passion?"

"The joy that was set before him."
Now of course, that this latter is
not precisely the same as the for-
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DN B229rcj

TO ADVERTISERS.

A limited number of select advertisements
will be admitted into our columns, but no
advertising will be admitted at any price, if we
know it. If one sets in, it will be promptly
expunged, when discovered.

The average circulation of the BAPTIST
RECORD for more than two years has been
between 3,500 and 4,000; it is, therefore, the
best weekly advertising medium in Mississippi.

Henceforth, all advertising will be done on
special contract. Terms will be given on
able to advertisers a good standing. For price
address BAPTIST RECORD, Clinton, Miss.

J. B. GAMBRELL & M. T. GAMBRELL, Editors.

Integrity and Fidelity to the Cause of Christ.

TERMS: \$2 PER ANNUM, IN ADVANCE.

VOL. IX.

CLINTON, MISS., THURSDAY, SEPTEMBER 10, 1885.

NO. 31

take them. No. He was, in fact,
most reckless as regards the watch-
word of an easier—expediency.
He cared not for present enjoy-
ments secured at their moral price
in the world's market. He would
by some have been called "erratic,"
threw his advantages away; he de-
clined many a time the courteous
word that would have won a respect-
able circle and gathered a patroniz-
ing coterie.

What then was the joy that had
the power to move him? That
set before him. It was ever in
the beyond. It included every
good thing—but only the eternally
good was good in his sight. It
included the vision of a new
heaven and a new earth, of mil-
litudes of the redeemed, His own
precious ones, bought with blood,
of wrong, conventional lies, Devil's
shams, tyrannies, and all abomina-
ble defilements, together with the
Father of Lies consigned to their
own place; of a new state where
there shall be no more tears in
human eyes, and hence no anguish
in His own sympathizing heart.
It was the joy of redemp-
tion finished, (who will compass
the full meaning of that?) a joy
beyond all joy, yet so sure.

There is much here for you and
me to ponder.

By the things which are joys to
a man, the man's character is re-
vealed. You may, if you please
reduce all motives to selfish ones
but it is commendable selfishness
that aims at a joy that shall consist
in the salvation of others, even at
the cost of suffering and death.

Mark also that Christ's happi-
ness was still "before Him." Do
not make your present happiness
the criterion of your sincerity and
rightness as a Christian. It com-
ports well with a Christlike life
that you have much sorrow, and
your joy only in prospect—all as
yet before you.

Mark finally, how the whole
conception of "joy" befits, prop-
erly speaking, only the heavenly
state. "Joy" is more than "pleas-
ure." "Joy" can possess the heart
only when with present gratifica-
tion (i. e. "pleasure") there is the
prospect of future pleasure; un-
broken continuity is an essential
requisite. Therefore in our inter-
est, the gospel turns us from
"pleasures which are but for a
season" to "heavenly joys." To
secure the former, turn not a hair's
breadth from the line of God-given
duties; they are not worth the
endure that thy cross, despising
shame.—The Pulpit of today.

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trouble to induce people to believe
when they are in the case of the
publican sinner. A soul torn away
from sin will easily unite itself to
Christ. Let no one be deceived;
without the preparatory work of
repentance, there can be no living,
saving faith.

It may be that we have not right-
ly caught the drift, and that our
fears are not well grounded; but
when we hear a whole series of
sermons in a specific effort to bring
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nothing about repentance, we
take the alarm. It will not be
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Timothy to take heed to himself
and the doctrine, for in so doing
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STICK TO YOUR WORK.
Pastors change so much. There
are really no good places in this
bad world; and if there were, they
would not be the places for preach-
ers; it is the whole mission of preach-
ers to make the people and all
places better. If things are not
right, that is a good reason for
staying at that place. Undoubt-
edly, sometimes good preachers ought
to move, but there is entirely too
much moving about.

Preachers are, like other people,
subject to fits of despondency, and
usually during one of these spells
he feels that he must move to some
better place. Brother pastor, stick
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It will be well to remember that

going to a new field will not take
you out of troubles. Everywhere
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the same. Dr. Broadbent said to his
class: "Brethren, if you have two
calls, no matter which one you ac-
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good places, especially do not play
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heart and labors without stint
where you are, and you will not
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There is much time, money, and
influence lost by pastoral changes.
Unless there are manifest reasons
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And brother, never change till you
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hopeless in himself, and sinking
down in despair. Now preach
Christ to him, and how joyfully
he lay hold of the hope set
before him. There will be little
trouble to induce people to believe
when they are in the case of the
publican sinner. A soul torn away
from sin will easily unite itself to
Christ. Let no one be deceived;
without the preparatory work of
repentance, there can be no living,
saving faith.

It may be that we have not right-
ly caught the drift, and that our
fears are not well grounded; but
when we hear a whole series of
sermons in a specific effort to bring
people to salvation, and little or
nothing about repentance, we
take the alarm. It will not be
amiss any way to call attention to
the matter, and may be many
preachers might think it over with
profit. Paul exhorted his son
Timothy to take heed to himself
and the doctrine, for in so doing
he would both save himself and his
hearers.

STICK TO YOUR WORK.
Pastors change so much. There
are really no good places in this
bad world; and if there were, they
would not be the places for preach-
ers; it is the whole mission of preach-
ers to make the people and all
places better. If things are not
right, that is a good reason for
staying at that place. Undoubt-
edly, sometimes good preachers ought
to move, but there is entirely too
much moving about.

Preachers are, like other people,
subject to fits of despondency, and
usually during one of these spells
he feels that he must move to some
better place. Brother pastor, stick
to your people. If they do not
do right, try to get them to do
right, and have patience. If they
do not appreciate you, do more for
them. They need your greater
love and tenderness. If you have
lost your power with them, prob-
ably you lost your power with God
first. If your ministry is unfruit-
ful, you likely need the divine
power upon you far more than you
need a new field.

It will be well to remember that

going to a new field will not take
you out of troubles. Everywhere
the hearts of the people are about
the same. Dr. Broadbent said to his
class: "Brethren, if you have two
calls, no matter which one you ac-
cept, you will wish before two
years that you had not accepted the
other." Do not undertake to find
good places, especially do not play
the truant and fly away from hard
places. There is scarcely a place
where a consecrated, sensible, in-
dustrious servant of God will not
succeed. There is no place where
an ever-loving, money-loving
preacher will do well. Be faithful
in the place where you are, and it
may be that God will give you
fields to you by-and-by. Give
no heed to stories of fine places
somewhere else. Pour out your
heart and labors without stint
where you are, and you will not
be without cause to rejoice.

There is much time, money, and
influence lost by pastoral changes.
Unless there are manifest reasons
for change, stick to your work.
And brother, never change till you
have so often and so humbly com-
mended all to God that you feel
in your heart a conviction that
you must go.

4. Repentance is toward God.
God is the source of the divine
law. Sinners have violated the
law. They are condemned. Repen-
tance is the turning away from
sin toward God; not turning out-
wardly simply, but a turning of
heart and mind as well. It is an
exercise as deep as the soul. Pre

Baptist Record

J. B. GAMBRELL,
M. T. GAMBRELL,
W. S. FENICK,
Editors.

CLINTON, MISS.
Thursday, -- Sept. 10, 1885.

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve for it reference.

NOTES AND COMMENTS.

If you owe the Record, please forward it immediately.

There are 66 Baptist churches in Philadelphia.

The Texas Baptist Herald is doing yeoman service for prohibition.

Who will tell us how to get out to the Calhoun and the Rye Chitto Associations?

In less than two weeks the College will open. Have your boys here in time.

Bro. John Martin, who graduated from Mississippi College last session, has been elected Professor in Waco University, Texas.

The Alabama Baptist, under its new management is handling the various interests of the denomination in that State very vigorously.

Some of us have not learned to love Bro. Fancher. We loved him all the time.—J. M. CARR. Well, we do not blame you for that.

Bishop Hackett, of San Antonio, is happy. It is a girl, and she made her advent, September 24. Make our bow to the young lady for us, Bishop.

Prof. Leslie Waggoner, a Baptist, and son-in-law to J. M. Pendleton has been elected chairman of the Faculty of the Texas University at Austin.

What manner of man must Prof. Furman, of Furman University be to have taught near fifty years without having ever received a nickname from the boys?

We had a good day yesterday at Damascus—baptized two. Our meeting begins here Tuesday night. I trust that we shall have a good meeting.—R. H. PENSEN.

The Western Recorder says Dr. Dobbs, of Columbus, made a strong impression on the Broadway church and congregation by his preaching this summer.

Eld. S. A. Goodwin, pastor at Danville, Va., writes the Religious Herald that their new and elegant house of worship is nearly complete.

Eld. Thomas Landadell will move from Clinton, La., to Ohio, Miss. Correspondents take notice. His first work in his new place will be to baptize.

At a Socialist picnic in Chicago recently \$900 were spent for beer and cigars, and yet one of the banners borne in the procession was inscribed—"Our children cry for bread."—BALTIMORE BAPTIST.

Judge Thigpen writes that the late meeting of the General Association Board was well-attended, the preaching was good, reports from missionaries encouraging, and the outlook hopeful.

As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—F. W. ROBERTSON.

Baptists should send their sons and daughters to Baptist schools. It is unjust to the children to do otherwise.—CHRISTIAN INDEX. Certainly. Every sensible Baptist will wish his children to walk in the truth, and to send them to other than Baptist schools is a good way to have them walk out of the truth.

Three thousand colored students young men and women, are preparing to be teachers and preachers, in our fifteen Home Mission schools in the South.—WESTERN HARMONY. That the Baptists of Mississippi think the Church the hope of the colored people, while they are doing next to nothing for them, Ahem!

Bro. L. M. Nickols and Elder Mike Smith: John Caruth and Joel Radcliff, closed a good meeting last week. They had eleven accessions to the church, and the neighborhood greatly revived. The Lord was with them. The brethren named above are laboring together, and the Lord is blessing them with precious revivals.—W. R. HARGRAVE, GUM, LA.

Never since we have been editing this paper, have we reported so much revival news. Our heart has been melted with gratitude to the Giver of all good while reading the letters from the field. And it is a cause of deep gratitude that so many young brethren have come into such usefulness, while the old are bearing fruit in their old age. What shall we render to the Lord for all his benefit?

We are likely to have one of the grandest meetings our Convention ever enjoyed, and you will meet the flower and chivalry of Texas Baptist. Then I want you to spend a week in San Antonio, preaching and seeing our many objects of interest.—J. A. HACKETT. Brother, our work here will not allow us to leave; but your letter makes us nearly sick. Desist.

A correspondent of a Southern paper is hard on the "kissing and caressing preachers," and very properly. We do not believe that the fact that a man is a preacher gives him any privileges other than those which pertain to any other gentleman.—CENTRAL BAPTIST. With our hearty endorsement. The preacher who must needs kiss and caress the large girls is a nuisance which society should abate, if the churches do not.

The prohibitionists of Lincoln county spread a barbeque dinner for some seven or eight hundred people last Friday. There was speaking by the writer, Dr. C. B. Galloway, J. R. Farish, J. R. Gambrell, and a colored prohibitionist whose name we cannot recall. The occasion was enjoyable, and we believe, profitable. The friends of prohibition in Lincoln have a very determined whisky ring to contend against, but they will no doubt triumph in the end.

"How hard it is for some people to learn that the 'bigoted,' 'stingy' Baptists are outstripping all other denominations in growth and work." Nevertheless, it is a fact. For one we are glad it is true.—BAPTIST BANNER. Those who continue their false charges against Baptists have closed their eyes against the truth as held by Baptists. Not correct, may be, brother; some people set their mouths off a talking and think nothing more about it, but battle with the same old talk for a lifetime.

The sound of war rumors are again heard in the land. Brother Hall has received notice of two more debates in which he is to take part. Bro. Moody, one, and Bro. Sharp, one. They are by no means disconcerted by this news. These men know no fear when in the battle for the truth.—BAPTIST GLEANER. The fight has been in progress a long time, and the enemies, the Campbellites, seem to rise up about as fast as they are slain. Might it not be well to leave them undisturbed for awhile, and see how they will work.—BAPTIST REFLECTION. That would be our advice.

The clergy of the Diocese of Hartford, in England, have presented to the Convocation of Canterbury a petition against the Revised New Testament, on several grounds—among others, that "the revisers, by newly placing in the margin at Acts xx. 17, 'presbyters' for 'elders,' and then by newly introducing into the text at Acts xx. 28, 'bishops' for 'overseers,' have tended to confuse two distinct orders of the Christian ministry." They also protest against the use of the word "apostle" instead of the word "ordained," in several places in the New Testament. In fact, they plead that the revised version weakens Episcopacy.—THE EVANGELIST.

The clergymen are right as to the effect of the new version, and when we have, as we must have, in the end a thorough translation, the religious hierarchies of the world will be still further weakened.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamps, will receive a copy. I cannot mail them at my expense. J. B. GAMBRELL.

Minutes of Southern Baptist Convention.

We do earnestly believe that if the Baptists of Louisiana and Mississippi do not add very largely to the subscription list of the Record this fall they will make a mistake. Every Association should be fully canvassed in the interest of the paper.

We have employed a competent foreman to take charge of the Baptist Record Job Office, and he will print Association Minutes neatly and cheaply. Clerks will please write for our terms before letting out their work. Those favoring this office with their work will be materially helping their paper.

PRAYING FOR LABORERS.

The compassionate heart of the Savior gave this command: "pray ye the Lord of the harvest that he will send more laborers into the harvest," and, from time to time, in all the years since then, earnest petitions have been sent up for "more laborers." We really believe that God answers prayer, and when it is cited as an alarming fact that so few of the young men of talent are entering the ministry, it seems reasonable that we should turn our eyes to the churches and look if the fault lie not at her door.

Have we prayed, and prayed in faith, that the Lord would send more laborers? Much of the praying for laborers is like a good woman's prayers who was quite zealous for the gospel, but too affectionately ambitious for her boys. She was anxious for laborers to be sent, sent of the Lord, but she added with candor, "I don't want any of my boys to be preachers." It seems to us that a prayer lacks the flavor of sincerity, when the petitioner is not willing to do any and everything possible to secure an answer. We pray the Lord to send the laborers, but are unwilling to rob ourselves of the presence of those we love

that the harvest may be gathered. If the Lord calls, we want him to call somebody not very dear to us. Then, too, we want the Lord to bear the expense of sending the laborers. Plainly, we intend (after having stipulated that it shall not be one of our dear ones) that it shall be the Lord's work, "calling, sending, expense and all."

Recently the question of praying for more laborers has been much agitated in the religious newspapers. New and inviting fields are opening, both at home and abroad, and the churches are urged, in view of the great destitution and the contrasting scarcity of preachers, to "pray the Lord of the harvest for more laborers." Never was there greater need for that prayer; but before we need expect an answer or even make the prayer we must reach certain points in faith and consecration. The points briefly stated are these:

1. We must be willing, if the Lord will, to give up the brightest, best and most talented young man or woman of the church to go anywhere in the whitening harvest field.

2. We must be willing to help fit them for the work, willing to help to send them, willing to help to sustain them, after they are sent.

The church that does nothing for missions, nothing for Ministerial Education has much to do before she can get ready to pray for more laborers. She must take on a new spirit and align herself with the Divine plans and purposes.

GOING TO PREACHING.

Regularity and punctuality in hearing preaching are fine virtues. To be irregular at the house of God is the serious fault of many. It is indeed a grave fault; or it signifies that the offender feels that God's chief means of grace, the preaching of the word, is of small importance. No one can prosper in soul who puts contempt on the proclamation of the gospel.

APPORTIONMENT OF THE CONVENTION BOARD.

ASSOCIATIONS.		State	Missions	Foreign	Home	Education	Temperance	Other	Total
Central	1000	500	500	200	100	200	100	200	2000
Strong River	500	100	100	100	50	100	50	100	1000
Mississippi	100	100	100	75	25	100	50	100	1000
Mississippi River	200	200	200	75	25	200	50	200	2000
Bogue Chitto	200	100	100	50	25	100	50	100	1000
Fair River	100	100	100	50	25	100	50	100	1000
Union	100	100	100	50	25	100	50	100	1000
Point East	150	125	125	50	25	125	50	125	1250
East Coast	150	100	100	50	25	100	50	100	1000
Chickasaw	600	200	200	75	25	200	50	200	2000
Columbus	600	200	200	75	25	200	50	200	2000
Choctaw	100	50	50	25	10	50	25	50	500
Abbeville	200	100	100	50	25	100	50	100	1000
East Jackson	200	100	100	50	25	100	50	100	1000
West Jackson	200	100	100	50	25	100	50	100	1000
Tishomingo	200	100	100	50	25	100	50	100	1000
Gold water	200	100	100	50	25	100	50	100	1000
Yalobusha-Oxford	200	100	100	50	25	100	50	100	1000
Chickasaw	200	100	100	50	25	100	50	100	1000
Oxford	200	100	100	50	25	100	50	100	1000
Union	200	100	100	50	25	100	50	100	1000
Kosciusko	200	100	100	50	25	100	50	100	1000
East Jackson	200	100	100	50	25	100	50	100	1000
Point East	200	100	100	50	25	100	50	100	1000
Harmony	200	100	100	50	25	100	50	100	1000
Louisville	200	100	100	50	25	100	50	100	1000
Sandwich	200	100	100	50	25	100	50	100	1000
Deer Creek	200	100	100	50	25	100	50	100	1000
Tombigbee	200	100	100	50	25	100	50	100	1000

This apportionment is offered to the Associations, hoping that they will take up the work and by plans for collecting the amounts. A Board wish it constantly borne in mind that no amount is made to tax the Associations, but only suggest.

J. B. GAMBRELL, Sec'y Con. Board.

It is not enough that we are able to stand against temptation; we must exercise a holy caution, lest by venturing within the charmed circles of evil, we draw others there, who shall yield to the temptation. David prayed that the Lord would lead him in a plain path because of his enemies.

MISSION DEPARTMENT.

CONVENTION BOARD LECTURED AT JACKSON, MISS.

H. F. SPROLES, President. Rec. Sec'y, W. D. RATLIFF. Treasurer, J. B. GAMBRELL. Cor. Sec'y, J. R. GAMBRELL.

R. Kells, R. D. Gray, Geo. Whitfield, T. J. Wadde, A. J. Miller, R. A. Cochran, John Powell, A. J. Quinche, J. W. Bazeman, M. V. Nodding, A. A. Lomax, A. V. Rowe.

MEMBERS.

Send all contributions to State, Foreign and Home Missions, Mississippi College, Ministerial Education, and Support of aged Ministers, to B. W. GRIFFITH, Jackson, Miss., who will return receipt.

The Capital State Bank has kindly consented to disburse funds to all leading points free of charge.

All communications touching the business of the Board should be addressed to J. B. GAMBRELL, Clinton, Miss.

THE NEED OF METHOD.

It is notorious that whatever is left to chance and hap-hazard will be neglected. House keepers, farmers, merchants, and all classes of workers understood this. If method is essential in everything else, why not in religious work, too? We need it, and the Convention is seeking to introduce a helpful, healthy system of benevolence among the churches. It is understood that the churches are supreme and can do as they please, but we ask them to look to the advantage of the plan of quarterly collections proposed by the Convention Board. It is hoped that all the Associations will recommend suitable action to the churches at their next meeting. And will not the pastors bring the matter before their churches and report to this office the result. Let us hear from you, brethren, promptly.

There are many ways of helping the truth and not a few of hindering it. One way is to pray for the success of the efforts of God's people to spend the gospel. All can help this way, and such help our Convention Board needs and craves. You can help by saying a good word for good enterprises. You can help by giving your means. You can help by inducing others to do so. Some must help by going to distant lands; others by preaching nearer home. You can hinder by criticizing the plans adopted in an unfriendly spirit, by misrepresenting the work of God's people, by opposing it outright, as Anti-missionaries have done so long. Beloved, be ye helpers of the truth.

A brother was once opposing a good cause, and another brother asked him, "Brother J. did you ever make this question a subject of earnest prayer that God would lead you to see right and act right?" "No, I never did, I must confess." "Well those who are engaged in it, giving their time and money to it have prayed a great deal over it. You had better pray over it before you get in the way."

There is much in distributing arduous. Farmers do it, merchants do it, all successful managers do it. The Boards of the Southern Baptist Convention do it. Our Convention Board has done it. Each Association has been asked to give so much for each object. This can be distributed among the churches, and thus each church will have something definite and feasible before it.

TRYING TO DO IT.

The \$25,000 which the Convention Board asks the churches to give for all purposes this year, can be raised, provided the pastors and churches try to raise it. It will require effort, but not unreasonable effort. No one need give more than is meet; no one need do more work than is right. If we put ourselves like men of God, filled with a great purpose, we can do all asked and more.

South Mississippi, sends the following report for August:

Days of actual service, 31; miles traveled, 160; number of stations, 17; sermons preached, 27; church prayer-meetings attended, 12; families visited for religious purposes, 35; number of persons baptized, 29; baptized by others in meetings where I labored, 20; Received by letter, 10; Restored to church fellowship, 4.

Noble report. He adds:

"I think I have never done a harder month's work. From this report you will see that the Lord's blessing has been upon us. Sixty-four have been added to the churches where I have labored during August. The cause has never been so hopeful as it is now. Does it not pay to send out missionaries?"

He goes to Baton Rouge to help in that field, and wishes the prayers of the brethren.

Elder O. D. Bowen, on his hard field on the coast, reports:

Thirty-one days of service, 205 miles traveled, 7 stations, 13 sermons, 3 prayer-meetings attended, 52 religious visits.

Elder S. O. Y. Ray, on the New Orleans and North Eastern road, reports:

Thirty-one days of service, 560 miles traveled, 4 stations, 36 sermons, 25 church prayer-meetings attended, 10 religious visits, six baptized, 25 baptized by others in connection with his labors, ten received by letter, two restored, one church organized, one church house finished.

More than one hundred and fifty souls have come into the churches in connection with the labors of these men of God during August.

A CENTER SHOT.

Senator Coke, of Texas, is reported in the press dispatches to have publicly declared himself an anti-prohibitionist, and announced his purpose to resist the spirit of temperance reform by legal methods. The senator is an able and eloquent man. On the floor of the upper chamber at Washington he stands, the peer of the greatest. But if any Methodist preacher in the State of Texas is not more than a match for the statesman on this issue, he ought to be unfrocked and sent to school of the prophets. There is no argument on the other side—only a drink. The senator has assumed this position as a politician, and not on his own conscience as a citizen. He fears the results of the agitation on his party, and in his fight he speaks much foolishness. If the party will stay its hands, prohibitionists will do it no harm, but much good. But if it is dominated by liquor—if political "states" are fixed up in bar rooms or in the rum-potter—it had as well go into liquidation. The senator has made a mistake. For which he will have to report.—N. O. Christian Advocate.

It takes whiskey to preserve the Democratic party, or any other party, then men who wish well to the country should seek decent party affiliations. The Advocate is right entirely; let the Democratic party show that it is in affiliation with the rum power, and its rule in the South is ended. Thank God there are thousands of the best men in the party whose consciences will not bear the iniquity. We have been taking care of parties long enough. It is time we were caring for the people a while. We hope the Prohibitionists will do the right thing by Senator Coke.

Our protracted meeting commenced at Drivers Flat Saturday before the 1st Sunday in August, and continued seven days. We had a good meeting. Seven added to the church. One man was baptized that was nearly seventy years old. Brother H. L. Johnson helped me and did some excellent preaching. He found a warm place in the hearts of the people here.

Communications.

REVIVAL NEWS.

Drivers Flat.

Our protracted meeting commenced at Drivers Flat Saturday before the 1st Sunday in August, and continued seven days. There was considerable sickness in the neighborhood, but the Lord heard the prayers of his people, and restored them to health and blessed them with one of the most precious revivals it was ever my privilege to enjoy. The result of the meeting was ten converts buried with Christ by baptism. The interest seemed to increase to the last, and at the close we had a real list of good things. Brother R. K. Webb helped me there and did some real good preaching, and completely won the hearts of the people. I feel that our cause is safe at Antioch.

ANTIOCH.

Saturday before the 4th Sunday in August and continued seven days. There was considerable sickness in the neighborhood, but the Lord heard the prayers of his people, and restored them to health and blessed them with one of the most precious revivals it was ever my privilege to enjoy. The result of the meeting was ten converts buried with Christ by baptism. The interest seemed to increase to the last, and at the close we had a real list of good things. Brother R. K. Webb helped me there and did some real good preaching, and completely won the hearts of the people. I feel that our cause is safe at Antioch.

G. W. RILEY.

DECATUR, TEXAS.

We have been having some glorious and soul-winning times here. On the 6th day of July, I commenced a meeting here, which lasted until the 25th, which resulted in about twenty conversions, twenty additions, and three sanctified.

Association, fifty-six additions to the Association year, twenty-two by baptism, and thirty-four by letter.

Our Jacksonville Association convened with this church on 22d inst., and closed on yesterday. It was the grandest Associational meeting I ever attended. A grand work was done for Jesus.

On 21st, we had a Sunday-school Convention. In it we had nineteen Sunday-schools represented, and some churches sent delegates, where there was no Sunday-school. In this, we all felt greatly benefited.

In our Associational meetings, the best of spiritual feelings were exhibited—twice it ran so high, that the order of business was suspended, and all engaged in song and hand shaking, and many shouted aloud.

About \$500 was raised for our benevolent purposes—such as Ministerial Education, State and Association and Foreign Missions, Sunday-school and Colportage work, and orphan's Home. Our minute fund alone was \$74.40. Our Association was divided on yesterday, and a new one organized—about seventy churches were in the old, about one-half of which went into the new organization known as Wise County Association.

A. D. BROOKS.

Aug. 26.

Yazoo Association.

This Association will meet with the Ebenezer Baptist church, twelve miles west of Goodman, on Friday before 1st Sunday in October, at 10 a. m. Those who expect to come on train will come to Goodman on Thursday night, either on early or late train. We wish to furnish conveyance from Goodman to Ebenezer, for all delegates and visitors who come by rail. All, therefore, who expect to come by rail, are requested to send their names on postal cards to the undersigned at Goodman by the 20th inst. Those failing to send their names will have to take the chances for conveyance.

T. J. BAILEY.

Goodman, Sept. 1st.

New Zion.

Closed a good meeting at New Zion yesterday. Eight were received, seven by experience and baptism. The church was very much revived. Will go to Beniah tomorrow.

W. H. H. FANCHER.

Sept. 4.

Muskegonville, Noxubee Co.

We have closed a precious meeting at Elm church. Bro. Nicholson was assisted by Brother Ellis Jones. Brother Jones did all the preaching. He came full of the spirit of Christ, which, as he preached, spread through the house and reached the hearts of sinners. We had a glorious meeting, which will be remembered by us for years to come. May the Lord bless Brother Jones for his noble service in the meeting. We feel that the Lord has been with us and graciously blessed us through his instrumentality.

Our meeting lasted fourteen days. We had eight accessions to the church; six by baptism, one restored, and one by letter.

T. F. ASHESON.

Red River Association, La.

As already announced in the Record, this body convenes with the Spring Hill church, Blenville parish, La., on Saturday (26) before the fourth Sabbath in September. We are making preparations to entertain all who attend. Brethren and friends are cordially invited—would be glad to have the Record represented. Can't the Louisiana editor be with us?

F. C. BONES.

Ringgold, La., Sept. 4, 1885.

Columbus Association.

I have just held two good meetings. The first at Noxubee church, where there were twelve professions, and six additions by baptism.

The second meeting at Capers Chapel, seven miles from Noxubee, where I have had an evening appointment. Six were received into the Noxubee church here, preachers, which will be done soon.

This will be five churches, the Lord has enabled me to organize in my field of labor. I am still pastor of them all.

Bro. Noffsinger, the prince of revivalists, aided me in these two meetings. What an efficient man he is! I love to have such a brother with me in meetings. Not only is he a capital preacher, but a fine worker. He sets everything in order. If there are any differences or misunderstandings, he lays plans to have them settled and leaves a community in good order. Thus the good effects of his visit is seen in days to come.

J. J. JACKSON.

Enterprise, Miss.

According to previous arrangement, a church was constituted at Heidelberg on the 25th day of August, Eld. J. W. Bazeman, of Meridian, assisted me. He preached the sermon for the occasion, which was very appropriate. He also preached at night a very impressive sermon, after which, he left us, it being necessary for him to be with his church on Sunday. The writer preached on Sunday morning and night.

Monday, Bro. Hall, of Shubuta, who had been invited to assist me in the meeting, was on hand, who continued day and night to preach for us till the following Sunday night. Bro. Hall is a very earnest and impressive preacher, and the Lord blessed his labors among us. We organized with eight members; eight baptized by letter, eight by baptism. Bro. Wm. M. Sprinkle was ordained a deacon. Bro. Wm. Norris, formerly of Decatur, was received as an associate member. The church will attempt to hold a church conference on the 21st inst.

As one of the best churches in this part of the State. They have built a good house at a cost of \$850, or \$700; have nice chandeliers, pulpit-bible, song books, etc., have paid liberally to missions and Ministerial Education. They also, anticipate having a pastor for one Sabbath in each month hereafter. May God bless them in the great work assigned to them by him.

S. O. Y. RAY.

Rockport, Copiah County, Miss.

I have missed your valuable paper nearly all this year, on account of moving my place of business and residence. I am now located near this place, engaged in teaching at Galilee church, near Rockport. The combination of the Providence or Camp Ground school, with the Rockport patronage, gives me a fine school. We have nearly completed a very commodious and comfortable school building, about midway between the Providence Camp Ground and Rockport, on Pearl River, surrounded by good moral citizens, who are anxious and able to educate their children. Galilee is a Baptist church, supplied by one of our best ministers, Eld. Thigpen, who has done good work here for the last two years. It now has a membership of eighty-

five, and pays \$150 to its minister.

W. A. WHITTING,
—DEALER IN—
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hats at 25cts to 10 sts. Cottonade
12cts to 25cts per yard, Men's
and children's Straw Hats from
10cts up. Cass, Fur and Wool
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